



Oxford Cambridge and RSA

GCSE

Religious Studies

J625/04: Buddhism beliefs and teachings & practices

General Certificate of Secondary Education

Mark Scheme for June 2022

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

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MARKING INSTRUCTIONS**PREPARATION FOR MARKING****RM ASSESSOR**

1. Make sure that you have accessed and completed the relevant training packages for on-screen marking: *RM Assessor Assessor Online Training; OCR Essential Guide to Marking*.
2. Make sure that you have read and understood the mark scheme and the question paper for this unit. These are posted on the RM Cambridge Assessment Support Portal <http://www.rm.com/support/ca>
3. Log-in to RM Assessor and mark the **required number** of practice responses (“scripts”) and the **number of required** standardisation responses.

YOU MUST MARK 10 PRACTICE AND 10 STANDARDISATION RESPONSES BEFORE YOU CAN BE APPROVED TO MARK LIVE SCRIPTS.

MARKING INSTRUCTIONS – FOR MARKING ON-SCREEN AND FOR PAPER BASED MARKING**MARKING**

1. Mark strictly to the mark scheme.
2. Marks awarded must relate directly to the marking criteria.
3. The schedule of dates is very important. It is essential that you meet the RM Assessor 50% and 100% (traditional 40% Batch 1 and 100% Batch 2) deadlines. If you experience problems, you must contact your Team Leader (Supervisor) without delay.
4. If you are in any doubt about applying the mark scheme, consult your Team Leader by telephone or the RM Assessor messaging system, or by email.
5. **Crossed Out Responses**
Where a candidate has crossed out a response and provided a clear alternative then the crossed out response is not marked. Where no alternative response has been provided, examiners may give candidates the benefit of the doubt and mark the crossed out response where legible.

Rubric Error Responses – Optional Questions

Where candidates have a choice of question across a whole paper or a whole section and have provided more answers than required, then all responses are marked and the highest mark allowable within the rubric is given. Enter a mark for each question answered into RM assessor, which will select the highest mark from those awarded. *(The underlying assumption is that the candidate has penalised themselves by attempting more questions than necessary in the time allowed.)*

Multiple Choice Question Responses

When a multiple choice question has only a single, correct response and a candidate provides two responses (even if one of these responses is correct), then no mark should be awarded (as it is not possible to determine which was the first response selected by the candidate).

When a question requires candidates to select more than one option/multiple options, then local marking arrangements need to ensure consistency of approach.

Contradictory Responses

When a candidate provides contradictory responses, then no mark should be awarded, even if one of the answers is correct.

Short Answer Questions (requiring only a list by way of a response, usually worth only **one mark per response)**

Where candidates are required to provide a set number of short answer responses then only the set number of responses should be marked. The response space should be marked from left to right on each line and then line by line until the required number of responses have been considered. The remaining responses should not then be marked. Examiners will have to apply judgement as to whether a 'second response' on a line is a development of the 'first response', rather than a separate, discrete response. *(The underlying assumption is that the candidate is attempting to hedge their bets and therefore getting undue benefit rather than engaging with the question and giving the most relevant/correct responses.)*

Short Answer Questions (requiring a more developed response, worth **two or more marks)**

If the candidates are required to provide a description of, say, three items or factors and four items or factors are provided, then mark on a similar basis – that is downwards (as it is unlikely in this situation that a candidate will provide more than one response in each section of the response space.)

Longer Answer Questions (requiring a developed response)

Where candidates have provided two (or more) responses to a medium or high tariff question which only required a single (developed) response and not crossed out the first response, then only the first response should be marked. Examiners will need to apply professional judgement as to whether the second (or a subsequent) response is a 'new start' or simply a poorly expressed continuation of the first response.

6. Always check the pages (and additional objects if present) at the end of the response in case any answers have been continued there. If the candidate has continued an answer there, then add a tick to confirm that the work has been seen.

7. Award No Response (NR) if:

- there is nothing written in the answer space

Award Zero '0' if:

- anything is written in the answer space and is not worthy of credit (this includes text and symbols).

Team Leaders must confirm the correct use of the NR button with their markers before live marking commences and should check this when reviewing scripts.

8. The RM Assessor **comments box** is used by your team leader to explain the marking of the practice responses. Please refer to these comments when checking your practice responses. **Do not use the comments box for any other reason.**

If you have any questions or comments for your team leader, use the phone, the RM Assessor messaging system, or e-mail.

9. *Assistant Examiners will send a brief report on the performance of candidates to their Team Leader (Supervisor) via email by the end of the marking period. The report should contain notes on particular strengths displayed as well as common errors or weaknesses. Constructive criticism of the question paper/mark scheme is also appreciated.*

10. For answers marked by levels of response: Not applicable in F501

- To determine the level** – start at the highest level and work down until you reach the level that matches the answer
- To determine the mark within the level**, consider the following

Descriptor	Award mark
On the borderline of this level and the one below	At bottom of level
Just enough achievement on balance for this level	Above bottom and either below middle or at middle of level (depending on number of marks available)
Meets the criteria but with some slight inconsistency	Above middle and either below top of level or at middle of level (depending on number of marks available)
Consistently meets the criteria for this level	At top of level

11. Annotations

	Blank Page – this annotation must be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.
	Noted

12. Awarding Spelling, Punctuation and Grammar to scripts with a coversheet

- a. If a script has a **scribe cover sheet** it is vital to check which boxes are ticked and award as per the instructions and grid below:
- Assess the work for SPaG in accordance with the normal marking criteria. The initial assessment must be made as if the candidate had not used a scribe (or word processor) and was eligible for all the SPaG marks.
 - Check the cover sheet to see what has been dictated (or what facilities were disabled on the word processor) and therefore what proportion of marks is available to the candidate.
 - Convert the SPaG mark to reflect the correct proportion using the conversion table given below.

SPaG mark awarded	Mark if candidate eligible for one third (eg grammar only)	Mark if candidate eligible for two thirds (eg grammar and punctuation only)
0	0	0
1	0	1
2	1	1
3	1	2
4	1	3
5	2	3
6	2	4
7	2	5
8	3	5
9	3	6

- If a script has a **word processor cover sheet** attached to it the candidate **can** still access SPaG marks (see point 1 above) unless the cover sheet states that the checking functionality is enabled, in which case no SPaG marks are available.
- If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.
- If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

Subject-specific Marking Instructions

General points

It is important to remember that we are rewarding candidates' attempts at grappling with challenging concepts and skills. Reward candidates for what they know, understand and can do. Be positive. Concentrate on what candidates can do, not on what they cannot do.

[3] mark questions are assessed via points-based marking. For all other questions, your first task is to match the response to the appropriate level of response according to the generic levels of response given after the indicative content. Only when you have done this should you start to think about the mark to be awarded. **Please note – the bandings for Assessment Objectives are not dependent; there is no requirement for a response to be awarded in the same band for AO2 as has been awarded in AO1.**

There are different ways of reaching a high level. Some candidates will go straight to the higher levels. Other candidates will gradually climb their way there by working their way through lower levels first.

The mark scheme for each paper will list responses which a candidate might offer. The list will not be exhaustive; it does not provide 'correct' answers, and where a candidate offers a response which is not listed, examiners will be expected to use their knowledge and discretion as to whether the response is valid. Examiners who are in any doubt should contact their Team Leader immediately.

Specific points

Do not transfer marks from one part of a question to another. All questions, and sub-questions, are marked separately.

Mark what the candidate has written - do not assume that the candidate knows something unless they have written it.

The levels of response start with one from the following list of flag words:

Weak, Limited, Satisfactory, Good

During the standardisation process, examples of work at each level will be used to define the meaning of these flag words for the examination. In particular the word 'good' must not be interpreted as the best possible response. It will be what is judged to be 'good' according to the generic levels of response, although better responses could be offered.

Remember that we are trying to achieve two things in the marking of the scripts:

- (i) to place all the candidates in the correct rank order
- (ii) to use the full range of marks available – right up to the top of the range; ‘Good’ means a good response *from a GCSE candidate* and can therefore be awarded the highest marks.

This means that it is imperative you mark to the agreed standard.

Written communication, Spelling, Punctuation and Grammar

Written communication covers: clarity of expression, structure of arguments, presentation of ideas, grammar, vocabulary, punctuation and spelling.

In the marking of these questions the quality of the candidate's written communication will be one factor (other factors include the relevance and amount of supporting detail) that influences whether an answer is placed at the bottom, the middle, or the top, of a level.

The following points should be remembered:

- answers are placed in the appropriate level according to the RS assessment objectives, i.e. no reference is made at this stage to the quality of the written communication;
- the quality of Spelling, Punctuation and Grammar must **never** be used to move an answer from the mark band of one level to another;
- accept any reasonable alternative spelling of transliterated words from non-Roman alphabets in learners' responses.

SPaG is now assessed in e) part of the first question. Please refer to the grid overleaf when awarding the SPaG marks.

The Regulator now requires GCSE Religious Studies to assess the quality of extended responses by candidates. Marks are not specifically given for this assessment however. This assessment takes place in e) part of the second question. The levels descriptors for these are embedded in the Levels of Response, specifically AO2, and are *italicised for clarity*.

Spelling, punctuation and grammar (SPaG) Assessment Grid

<i>High performance 3 marks</i>
Learners spell and punctuate with consistent accuracy Learners use rules of grammar with effective control of meaning overall Learners use a wide range of specialist terms as appropriate
<i>Intermediate performance 2 marks</i>
Learners spell and punctuate with considerable accuracy Learners use rules of grammar with general control of meaning overall Learners use a good range of specialist terms as appropriate
<i>Threshold performance 1 mark</i>
Learners spell and punctuate with reasonable accuracy Learners use rules of grammar with some control of meaning and any errors do not significantly hinder overall Learners use a limited range of specialist terms as appropriate
<i>0 marks</i>
The learner writes nothing The learner's response does not relate to the question The learner's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning

INFORMATION AND INSTRUCTIONS

- Practice scripts provide you with examples of the standard of each band. The marks awarded for these scripts will have been agreed by the Principal Examiners, Senior Team Leaders and Team Leaders and provide you with 'benchmark' examples of the approach to marking.
- The specific task-related indicative content for parts d) and e) of each question will help you to understand how the band descriptors may be applied. However; this indicative content is not an exhaustive list of 'correct' responses: it is material that candidates might use, grouped according to each assessment objective tested by the question. This needs to be used in close conjunction with the relevant Levels of Response marking grid, which is positioned below the indicative content. The guidance column on the right of the mark scheme will provide further exemplification and support as to the interpretation of answers, where required. **Levels of Response marked responses should be read holistically before applying the relevant Levels of Response.**

Assessment objectives (AO)

Assessment Objectives	
AO1	Demonstrate knowledge and understanding of religion and belief including <ul style="list-style-type: none"> • beliefs, practices and sources of authority • influence on individuals, communities and societies • similarities and differences within and/or between religions and their beliefs.
AO2	Analyse and evaluate aspects of religion, including their significance and influence.

Question	Indicative content	Marks	Guidance
1	<p data-bbox="246 220 291 252">(a)</p> <p data-bbox="342 220 1099 252">Name three of the Six Perfections/ virtues (paramitas).</p> <p data-bbox="342 284 680 316">Responses might include:</p> <ul data-bbox="392 355 1084 563" style="list-style-type: none"> • Generosity (dana) • Virtue or morality (sila) • Patience or tolerance (ksanti) • Energy or effort (virya) • One-pointed concentration or meditation (dhyana) • Wisdom. (prajna) 	<p data-bbox="1666 220 1711 252">3</p> <p data-bbox="1666 260 1733 292">AO1</p>	<p data-bbox="1778 220 1980 284">1 mark for each response.</p> <p data-bbox="1778 323 2047 587">Candidates may give responses in either English or Pali-but can only receive one mark for each virtue, even if it is given in both languages.</p>
	<p data-bbox="246 627 291 659">(b)</p> <p data-bbox="342 627 1301 659">Describe one feature of a Buddhist pilgrimage site you have studied.</p> <p data-bbox="342 691 680 722">Responses might include:</p> <ul data-bbox="342 762 1585 1193" style="list-style-type: none"> • A site has a connection to events in the life of the historical Buddha. For example, a place connected with his birth (Lumbini), enlightenment (Bodh Gaya), first teaching (Sarnath) or death (Kushinagar). • A site has a connection to a miraculous event connected to the historical Buddha such as Sravasti (the twin miracle), Rajgir (subduing of Nalagiri), Sankassa (where the Buddha descended to earth from Tavatimsa heaven), Vaishali (offering of honey from a monkey). • A site contains a relic of the Buddha such as the stupas in Rajagriha, Vaishali, Kapilavastu, Allakappa, Ramagrama, Pava, Kushinagar and Vethapida • A site with a connection with the Buddha such as the temple of the tooth in Kandy or Adams Peak in Sri Lanka or a connection to a Bodhisattva such as Wutai in China. 	<p data-bbox="1666 627 1711 659">3</p> <p data-bbox="1666 667 1733 699">AO1</p>	<p data-bbox="1778 627 2047 850">Marks should be awarded for a statement supported by any combination of development and exemplification.</p>
	<p data-bbox="246 1206 291 1238">(c)</p> <p data-bbox="342 1206 972 1238">Describe one characteristic of a Bodhisattva.</p> <p data-bbox="342 1270 680 1302">Responses might include:</p> <ul data-bbox="342 1342 1608 1437" style="list-style-type: none"> • The two main characteristics of a Bodhisattva are wisdom and compassion. Wisdom to understand the true nature of existence/ the Buddhas teachings and compassion to overcome any selfishness and achieve enlightenment for the benefit of all sentient beings. 	<p data-bbox="1666 1206 1711 1238">3</p> <p data-bbox="1666 1246 1733 1278">AO1</p>	<p data-bbox="1778 1206 2047 1350">Marks should be awarded for a statement supported by any combination of</p>

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> • A Bodhisattva will have generated bodhicitta, which is the spontaneous wish and compassionate mind to attain not just enlightenment but full Buddhahood for the benefit of all sentient beings • A Bodhisattva will have cultivated and perfected the Six Perfections or virtues (paramitas) of generosity, morality, patience, effort, meditation and wisdom. 		development and exemplification.

Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A good demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed description • Good knowledge and understanding of different viewpoints within Buddhism • Good knowledge and understanding of the influence on individuals, communities and societies • Good knowledge and understanding of the breadth and/or depth of the issues
2 (3-4)	<p>A satisfactory demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial description • Satisfactory knowledge and understanding of different viewpoints within Buddhism • Satisfactory knowledge and understanding of the influence on individuals, communities and societies • Satisfactory knowledge and understanding of the breadth and/or depth of issues
1 (1-2)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge and understanding of different viewpoints within Buddhism • Weak knowledge and understanding of the influence on individuals, communities and societies
0 (0)	No response or no response worthy of credit.

Question	Indicative content	Marks	Guidance
(d)	<p>Outline the relationship between suffering and the three poisons/fires</p> <p>Learners might consider some of the following:</p> <p>The three poisons/fires are greed, hatred and ignorance. They are caused by and in turn cause craving. Craving, according to the Four Noble Truths, is the root of all suffering.</p> <p>To end suffering, the Buddha teaches that one must overcome the three poisons/fires. One translation of the term nirvana is 'to blow out' which has been taken to mean blowing out or extinguishing the three fires.</p> <p>The three poisons fires are the opposite of the three ennobling virtues which are generosity, loving kindness and wisdom. These are the three characteristics that all Buddhists recognise as leading to enlightenment and the end of suffering.</p> <p>Greed leads to craving because people want more and more of an object or sense experience. When they cannot have it, or it comes to an end, they experience suffering.</p> <p>Hatred leads to suffering because it creates division and separation between people and objects. It hurts the person who hates as much as those they hate.</p> <p>Ignorance leads to suffering because people might misunderstand the nature of existence and crave for permanence or a permanent self. This hinders their progress towards Enlightenment.</p> <p>The three poisons/ fires could lead to poor choices and negative karmic consequences from thoughts, words and deeds.</p>	6 AO1	<p>Examiners should mark according to AO1 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	<p>A good demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Buddhism • Good knowledge and understanding of the influence on individuals, communities and societies 	4 (10–12)	<p>A good attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Buddhist groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Buddhist groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion
2 (2)	<p>A satisfactory demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Satisfactory knowledge and understanding of different viewpoints within Buddhism • Satisfactory knowledge and understanding of the influence on individuals, communities and societies 	3 (7–9)	<p>A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Buddhist groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion
1 (1)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Buddhism • Weak knowledge and understanding of the influence on individuals, communities and societies 	2 (4–6)	<p>A limited attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Buddhist groups • Response may contain some inaccuracies or misunderstanding of the issue in the stimulus • Little evidence of judgement on the issue in the stimulus
		1 (1–3)	<p>A weak attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A single viewpoint may be stated with little or no support or justification or views may be stated as a list • Response may be simplistic, purely descriptive and/or very brief • No attempt to offer judgement on the issue in the stimulus
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(e)	<p>‘The Rain Retreat (Vassa) is more important for lay Buddhists than it is for Buddhist monks and nuns.’</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> Analyse and evaluate the importance of points of view, referring to common and divergent views within Buddhism Refer to sources of wisdom and authority. <p>Learners might consider some of the following:</p> <p>AO1: The Rain Retreat (Vassa) typically happens in Theravada Buddhist countries such as India, Myanmar, Thailand and Sri Lanka from July to October (the wet season). It is also observed in Mahayana countries such as China, South Korea, Tibet, Mongolia and Japan at the same time but not because of the necessity of refraining from travel during the wet season.</p> <p>The Buddha established the rains retreat for the first sangha.</p> <p>Vassa is seen by monks and nuns as a time to re-energise their commitment to the Dhamma. There may be a greater focus on meditation and the scriptures at this time.</p> <p>Lay people try to use the time to advance their spiritual progress by trying to give up old habits that they know are bad. Some lay Buddhists become ordained monks for Vassa and return to their normal lives at the end of it.</p> <p>At the end of Vassa is Parinirvana day and in some countries the festival of Kathina. Parinirvana is where monks and nuns reflect on their own and each other’s behaviour and reparations are made. This ritual was started by the Buddha and is recorded in the Pali Canon. Kathina involves the lay community cooking a special meal for the monks and nuns and presenting them with new robes. This strengthens the bonds between the monastic and lay communities.</p> <p>AO2:</p>	<p>15</p> <p>3 AO1</p> <p>12 AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p> <p>Please refer to the SPaG response grid on page 8.</p>

Question	Indicative content	Marks	Guidance
	<p>Learners might suggest that Vassa is more important for Lay people because they use the time to strengthen their faith and some become ordained. This shows a commitment to renounce their householder life and attain Enlightenment.</p> <p>They might also suggest that lay Buddhists see this as a time to stop bad habits, practice meditation and good moral conduct and make amends for past behaviour in order to reduce the effects of bad karma.</p> <p>Learners might also suggest that for lay Buddhists this is a time when they can receive good karma from the monastic community.</p> <p>Learners might suggest that having lay followers ordained means that this is more important for monks and nuns because there are more monks and nuns at this time.</p> <p>Learners could also suggest that monks and nuns use Vassa to focus more on meditation and the scriptures and therefore they make greater progress towards Enlightenment at this time.</p> <p>Learners could also argue that this is an important time for monks and nuns to repair their relationships with each other during Parinirvana day.</p> <p>Learners might suggest that it is important for both monks and nuns and the lay community because they come together during Vassa in the sangha and afterwards at the Kathina festival. This strengthens the relationship between the monastic community and the lay community.</p> <p>Learners might also show that because this practice was established by the Buddha it is important for everyone to follow.</p>	<p>3 SPaG ()</p>	

Question	Indicative content	Marks	Guidance
2 (a)	<p>State the three different types of suffering</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Painful experiences (dukkha-dukkha) • The changing nature of things (viparinama-dukkha) • All-pervasive suffering - the suffering inherent in existence (sankhara-dukkha) 	3 AO1	1 mark for each response.
	<p>(b) Describe one ritual associated with death and mourning</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Rituals to transfer merit can be performed by the family but also monks can perform them with the family and this gain extra good kamma. These can include dana-giving to monks or the needy on behalf of the deceased to gain puna for them. • In Tibet where fuel was scarce, bodies were cut up and left in high open places to be eaten by jackals, wolves, crows and vultures. • In some Japanese families after the cremation, the family and close friends use special chopsticks to collect bone fragments for a cinerary urn. This is traditionally placed in a family grave within 49 days after the funeral. Prayers are offered every seven days. 	3 AO1	Marks should be awarded for a statement supported by any combination of development and exemplification.
	<p>(c) Describe what Buddhists mean by Samatha meditation</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Samatha meditation is often seen as calming the mind, tranquility of thought or one-pointedness of thought. • The Pali Canon describes it as one of two qualities of mind that is developed through meditation (the other being Vipassana). • Samatha is said to be achieved by practicing single-pointed meditation. This includes a variety of mind-calming techniques such as focusing on breathing (anapanasati) or on one single idea 	3 AO1	Marks should be awarded for any combination of statements, development and/or exemplification.

Question	Indicative content	Marks	Guidance
	or object (kasina).		

Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A good demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed description • Good knowledge and understanding of different viewpoints within Buddhism • Good knowledge and understanding of the influence on individuals, communities and societies • Good knowledge and understanding of the breadth and/or depth of the issues
2 (3-4)	<p>A satisfactory demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial description • Satisfactory knowledge and understanding of different viewpoints within Buddhism • Satisfactory knowledge and understanding of the influence on individuals, communities and societies • Satisfactory knowledge and understanding of the breadth and/or depth of issues
1 (1-2)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge and understanding of different viewpoints within Buddhism • Weak knowledge and understanding of the influence on individuals, communities and societies
0 (0)	No response or no response worthy of credit.

Question	Indicative content	Marks	Guidance
(d)	<p>Describe the consequences of immoral conduct for Buddhists</p> <p>Learners might consider some of the following:</p> <p>Immoral conduct leads to negative karmic consequences, this will affect this life and future lives. For example, some Buddhists believe that someone who is seen to be full of hatred in the way they think, speak and act will get uglier as they get older.</p> <p>Immoral conduct affects other people not just the person acting. For example, greed means that one person has more whilst others have less.</p> <p>Immoral conduct stops a person from being able to attain enlightenment. The Noble Eightfold Path has a section on ethics/ morality. It is, therefore, essential to act ethically/ morally in order to gain Enlightenment.</p> <p>Most Buddhists believe that it is impossible to meditate if one has acted immorally because those immoral actions are difficult to remove from the mind when one is trying to focus on breathing or a kasina.</p> <p>Buddhists might want to follow the example of the Buddha, who always acted morally. Although he did not condemn those that acted immorally but tried to show them why their actions have such a negative effect. for example, the story of Angulimala.</p> <p>Immoral conduct may also be anti-social. Or if one is a monk or nun against the rules of the Sangha and therefore a monk or nun might be expelled from the Sangha.</p>	<p>6 AO1</p>	<p>Examiners should mark according to AO1 descriptors.</p> <p>Please refer to the Level of Response grid above when marking this question.</p>

Level (Mark)	AO1	Level (Mark)	AO2
3 (3)	<p>A good demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Buddhism • Good knowledge and understanding of the influence on individuals, communities and societies 	4 (10–12)	<p>A good attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Buddhist groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Buddhist groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion <p><i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p>
2 (2)	<p>A satisfactory demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Satisfactory knowledge and understanding of different viewpoints within Buddhism • Satisfactory knowledge and understanding of the influence on individuals, communities and societies 	3 (7–9)	<p>A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Buddhist groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion <p><i>There is a line of reasoning presented which is mostly relevant and has some structure.</i></p>
1 (1)	<p>Limited/weak demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Buddhism • Weak knowledge and understanding of the influence on individuals, communities and societies 	2 (4–6)	<p>A limited attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Buddhist groups • Response may contain some inaccuracies or misunderstanding of the issue in the stimulus • Little evidence of judgement on the issue in the stimulus <p><i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>

		1 (1–3)	<p>A weak attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> • A single viewpoint may be stated with little or no support or justification or views may be stated as a list • Response may be simplistic, purely descriptive and/or very brief • No attempt to offer judgement on the issue in the stimulus <p><i>The information is communicated in a basic/unstructured way.</i></p>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
	<p>For many Mahayana Buddhists, the Buddha is one of many Buddhas not just historically, but also in the universe at present. For example, Amida Buddha and the Medicine Buddha. Therefore, the historical Buddha is not as important as he might be for Theravada Buddhists.</p> <p>Also, for many Mahayana Buddhists there are Bodhisattva's who perform a function that the historical Buddha no longer does. They are within the universe and on hand to help, support and advise all sentient beings in order to assist them in gaining enlightenment.</p> <p>Many Mahayana Buddhists might also argue that the Buddha lived in a world very different to today and that his teachings need to be updated to fit in with the modern world.</p>		

AO Grid

Question	AO1	AO2	SPaG	Total
1a	3			3
1b	3			3
1c	3			3
1d	6			6
1e*	3	12	3	18
2a	3			3
2b	3			3
2c	3			3
2d	6			6
2e*	3	12		15
Total	36	24	3	63

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